

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Self-Amazement Shovels Away the Deeds of the Amazed One in its Violent Torrent



Allaah, *Subhanahu wa Ta'aala*, said:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

*“All the praises and thanks be to Allaah, the Lord of the 'Alameen (mankind, jinns and all that exists).” (Al-Fatihah, ayah 1)*

The Messenger of Allaah (*sallallaahu 'alayhi wa sallam*) said: 'There are three destructive things, and three successful things,' then he said: 'The three destructive things are: miserliness which is obeyed, and a desire which is followed, and a **person amazed by his own self**. And the three successful things: having fear of Allaah in secret and in the open, and having a balance in poverty and richness, and doing justice at the time of anger and at the time of happiness.' [Silsilah al-Ahadeeth as-Saheehah, (1802)]

Mu'aadh Ibn Jabal (*radiallaahu Ta'aala 'anhu*) said Allaah's Messenger (*sallallaahu 'alayhi wa sallam*) advised him to not leave off saying at the end of each salat:

اللَّهُمَّ اَعِنِّي عَلَى ذِكْرِكَ وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ

*Allaahumma a'innnee 'alaa dhikrika wa shukrika wa husni 'iaadatika* (Oh Allaah! Help me to remember you, thank you, and worship you in a good way). [Authenticated by al-Haakim in al-Mustadrak (1012), and by al-Albaanee in Saheeh Sunan Abee Daawood (1362)]

Imam Ibnul-Qayyim (*rahimahullaah Ta'aala*) said: "One cannot benefit from Allaah's blessings of Eeman and knowledge except for that individual who understands his true state, who holds himself to the limits of his capacity, and does not enter into areas that he is not suitable for, nor exceeds his proper limitations.

**Nor does he say, '*this blessing is from my own efforts or merit*,' rather he has certainty that [it] is only by Allaah, from Allaah, and [via] Allaah that he possesses them.** Allaah blessed him with them initially, and maintains them within him, without there having to be a specific reason for this which originates from him as a worshipper, and without him definitely deserving it.

Furthermore, the blessings of Allaah upon him cause him to be humble, and he reflects the state of lowliness of the one who understands that these blessings are not from himself, nor does he have any good that is only from himself. He knows that the goodness that has reached him is only by Allaah, from Allaah, and [via] Allaah. Such that the occasion of Allaah's blessings being given to him only cause him to [be] humble and bring forth a tremendous sense of humility that cannot be expressed in words.

Such that when a blessing is renewed upon him, it increases him further in humbleness, humility, as well as in love, hope, and fear of Allaah..." [As found in the introduction of the book **A LightHouse of Knowledge From a Guardian of the Sunnah**, a highly beneficial compilation of advices and lessons given by Shaikh Rabee' bin Haadee al-Madkhalee (*hafidhahullaah Ta'aala*) mostly concerning Manhaj]

So when a slave is blessed with knowledge or hikma, or an act of worship or a virtue from the virtues related to the Deen, the slave should be grateful to Allaah for giving him this - despite all the slave's sins and shortcomings. This should humble the slave, and the slave should recognize the blessing, mercy and generosity of Allaah.

As Shaikh-ul-Islaam Ibnu Taymiyyah (*rahimahullaah Ta'aala*) said: **"Every blessing from Allaah is pure grace, and every punishment from Allaah is pure justice!"**

If a slave is gifted by Allaah some knowledge or an act of worship or some virtues from the virtues related to the Deen, the slave should recognize the bounty from His Lord, be thankful to Allaah, praise His Lord, and use it in the obedience to Allaah.

Al-'Allaamah Haafidh Al-Hakami (*rahimahullaah Ta'aala*) advised the student of knowledge saying: **"And self-amazement, be warned against it. Indeed, self-amazement shovels away the deeds of the amazed one in its violent torrent."**

Shaikh 'Abdur-Razzaaq Bin 'Abdul-Muhsin Al-Badr (*hafidhahumallaah Ta'aala*) commented on the above statement of 'Allaamah Haafidh Al-Hakami: **"He likened self-amazement to the violent torrent that destroys everything in front of it; thus when a person is afflicted with the disease of Self-Amazement, all his righteous deeds are shovelled away, and nothing remains of it. Al-Haafidh Al-Mundhiree reported in his book *At-Targheeb Wat-Tarheeb* under the chapter *Tarheeb Min Ad-Dawee Fil Ilmi Wal Qur'aan* that the Prophet (*sallallaahu 'alayhi wasallam*) said that: A people will appear who will recite the Qur'an and say: 'Who recites (better) than us? Who knows more than us? Who has more understanding than us?' Then the Prophet (*sallallaahu 'alayhi wasallam*) said to his companions: Is there any good from these people? They said: 'Allaah and His Messenger know best.' The Prophet (*sallallaahu 'alayhi wasallam*) said: These ones are from you, from this Ummah, and they are fuel for the fire."** [Imaam Al-Albaanee (*rahimahullaah*) declared this hadeeth 'Hasan Li-Ghayrihee-Saheeh' *At-Targheeb Wat-Tarheeb*, no. 135]

Shaikh 'Abdur Razzaaq then said: **"When self-amazement afflicts the student of knowledge, it drags him towards pride, exalting himself above the people, raising himself above the slaves of Allaah and exaltedness in the earth.** And it has been reported in a hadeeth from the Prophet (*sallallaahu 'alayhi wasallam*) who said: **The one who has an atom's weight of pride in his heart will not enter Jannah."**

So the slave should not be amazed with oneself. **Aoodhibillaah!**

As the Salaf (*radiallaahu Ta'aala 'anhum*) have said: **"Every blessing that does not get one nearer to Allaah is a calamity!"**

Wallaahul Musta'aan (Allaah's Help is sought)! Remember: ***La Hawla wala Quwata illa billaah!*** (which means: **There is no success upon the obedience to Allaah, and there is no success in staying away from His prohibitions except by**

**Allaah's aid).** The slave should seek Allaah's aid, and strive for sincerity upon the Sunnah, and strive for Ihsaan, and be grateful to Allaah, 'Tabarak wa 'Ta'aala.

Allaah, 'Ta'aala, said:

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ

***“And (remember) when your Lord proclaimed: "If you give thanks, I will give you more (of My Blessings), but if you are thankless (i.e. disbelievers), verily! My Punishment is indeed severe.” (Ibraheem, ayah 7)***

And the slave should beg Allaah to accept the deed from him, as Allaah taught in His Noble Book:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ

***“And (remember) when Ibraahim (Abraham) and (his son) Ismaa'eel (Ishmael) were raising the foundations of the House (the Ka'bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.” (Al-Baqarah, ayah 127)***

All the blessings are from Allaah, 'Tabarak wa 'Ta'aala, and are a trust from Allaah, by which the slave is tested and will be asked about.

Allaah, 'Ta'aala, said:

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

***“And all the praise and thanks be to Allaah, Lord of the 'Alameen (mankind, jinns and all that exists).” (As-Saffat, ayah 182)***

On the authority of Abu Huraira (radiallaahu 'anh) that the Messenger of Allaah (salallaahu 'alaihi wa sallam) stated: **The first of people against whom judgment will**

be pronounced on the Day of Resurrection will be a man who [seemingly] died a martyr. He will be brought, and Allaah will make known to him His favors (blessings, bounties), and he will recognize them.

[The Almighty] will say: "And what did you do with them?" He will say, "I fought for you until I died a martyr." [Allaah] will say, "You have lied - you did but fight that it might be said [of you], 'He is courageous.' And so it was said." Then he will be ordered to be dragged along on his face until he is cast into Hell-fire.

[Another] will be a man who has studied [religious] knowledge and has taught it and who used to recite the Qur'an. He will be brought, and Allaah will make known to him His favors (blessings, bounties), and he will recognize them. [The Almighty] will say, "And what did you do with them?" He will say: "I studied [religious] knowledge and I taught it and I recited the Qur'an for Your sake." [Allaah] will say, "You have lied - you did but study [religious] knowledge that it might be said [of you], 'He is learned.' And you recited the Qur'an that it might be said [of you] 'He is a reciter.' And so it was said." Then he will be ordered to be dragged along on his face until he is cast into Hell-fire.

[Another] will be a man whom Allaah had made rich and to whom He had given all kinds of wealth. He will be brought, and Allaah will make known to him His favors (blessings, bounties), and he will recognize them. [The Almighty] will say, "And what did you do with them?" He will say: "I left no path [untrodden] in which You like money to be spent without spending in it for Your sake." [Allaah] will say, "You have lied - you did but do so that it might be said [of you] 'He is open-handed.' And so it was said." Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. [Saheeh Muslim] In his explanation of this hadeeth, Shaikh Rabee' bin Haadee al-Madkhalee (*hafidhahullaah Ta'aala*) said concerning the one whom Allaah had given wealth:

"As for the one who had wealth, then he did not thank Allaah, the One Who bestowed that blessing upon him, and he was not among those regarding whom He said:

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ (24) لِلسَّائِلِ وَالْمَحْرُومِ (25)

*“And those in whose wealth there is a known right. For the beggar who asks, and for the unfortunate who has lost his property and wealth, (and his means of living has been straitened).” (Al-Ma'arij, ayat 24-25)*

**He did not comprehend that his wealth is the wealth of Allaah, Who entrusted him with it to see how he would act.** As a result of this, he spent his wealth without desiring the Face of Allaah, and he did not recognize the way to sincerity for the sake of Allaah..." [Mudhakkirah al-Hadeeth an-Nabawee, via <http://www.spubs.com/sps/downloads/pdf/SCL100013.pdf>]

We will be questioned regarding the blessings and bounties and favors that Allaah alone gave us as it relates to our Deen, that Allaah alone gave us as it relates to our dunya, that Allaah alone gave us as it relates to our self. Wallaahul Musta'aan (Allaah's Help is sought)! ***La Hawla wala Quwata illa billaah!*** (There is no success upon the obedience to Allaah, and there is no success in staying away from His prohibitions except by Allaah's aid).

Also, Allaah, Ta'aala, said:

ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

*“Then, on that Day, you shall be asked about the **delight** (you indulged in, in this world)!” (At-Takathur, ayah 8)*

As some of the scholars have said: This includes every blessing, not just food and drink and good health and free time and wealth and hearing and seeing and everything we enjoy from dunya, **but also the blessing that Allaah gave us by sending His Messenger** (salallaahu 'alayhi wa sallam). This includes every type of blessing, from those mentioned and those not mentioned. It includes every bounty.

Allaah, Ta'aala, said:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

***“And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).” (Ad-Duha, ayah 11)***

Question: Oh honorable Shaikh, what is the difference between the statement of Allaah: ***“And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).” (Ad-Duha, ayah 11)***, and ascribing purity to one's self?

Shaikh Saalih Al-Fawzaan (*hafidhahullaah Ta'aala*) answered: **"And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces)** is from the aspect of Shukr (Gratitude); this is from the angle of Shukr. But as for ascribing purity to one's self, this is from the angle of bragging and being amazed with the self. So the focus is on the intent and purpose (of the individual). If he intends to show gratitude to Allaah by speaking about the blessings that He has bestowed upon him so he can perceive and realize this shukr he's displaying, then this is wonderful.

However if he's trying to extol himself and boast arrogantly, then this is impermissible. Allaah, the Mighty and Majestic, has prohibited this when He said:

فَلَا تُزَكُّوا أَنْفُسَكُمْ

***“...So ascribe not purity to yourselves...” (An-Najm, ayah 32)***

And in another verse He speaks highly about purifying the souls. He says:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

***“Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allaah ordered, by following the true Faith of Tawheed and and by doing righteous good deeds).” (Ash-Shams, ayah 9)***

-----> meaning (purifies) himself. Purifying the soul means forcing it to be obedient to Allaah and this something magnificent. As for the other meaning which is praising one's self and being amazed with it, this isn't permissible. This is the difference between the two purifications.

Allaah says:

...وَوَيْلٌ لِلْمُشْرِكِينَ (6) الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ ... (7)

***“...And woe to Al-Mushrikoon, those who give not the Zakaat...” (Fussilat, ayah 6-7)***

-----> meaning the zakat of the souls by forcing them to worship Allaah, and be steadfast upon His Religion, and preventing them from sins and disobedience.

As Allaah says:

قَدْ أَفْلَحَ مَنْ زَكَّاهَا

***“Indeed he succeeds who purifies his ownself (i.e. obeys and performs all that Allaah ordered, by following the true Faith of Tawheed and and by doing righteous good deeds).” (Ash-Shams, ayah 9)***

As regards ascribing purity to the soul by praising it and being astonished by it, then this is haraam and it is not permissible. (Again) when Allaah says:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ

***“And proclaim the Grace of your Lord (i.e. the Prophethood and all other Graces).” (Ad-Duha, ayah 11)***

-----> This is from the standpoint of shukr. And shukr has three pillars:

**First:** Recognition of it in the heart and understanding that it is from Allaah, the Glorified and Most High.

**Second:** Speaking about it with the tongue (in the right perspective).

**Third:** Using that blessing in the obedience of Allaah.

These are the pillars of Shukr. So if they are fulfilled, the Shukr is complete. And if any of them are lacking, the same will be for the person's gratitude."

[Source: <http://www.salafitalk.net/st/viewmessages.cfm?Forum=6&Topic=10645> ]

Allaah, 'Azza wa Jall, said:

يَمُنُونَ عَلَيْكَ أَنْ أَسْلَمُوا قُلْ لَا تَمُنُوا عَلَيَّ إِسْلَامَكُمْ بَلِ اللَّهُ يَمُنُّ عَلَيْكُمْ أَنْ هَدَاكُمْ لِلْإِيمَانِ إِنْ كُنْتُمْ صَادِقِينَ

*"They regard as favor upon you (oh Muhammad) that they have embraced Islaam. Say: "Count not your Islaam as a favour upon me. Nay, but Allaah has conferred a favour upon you, that He has guided you to the Faith, if you indeed are true." (Al-Hujurat, ayah 17)*

Student Abu Yusuf Khaleefah (*hafidhahullaah*) said: "...Those whom Allaah Subhanahu wa Ta'aala has guided, this is due to His virtue (blessing, grace), His knowledge. So if Allaah - *Subhanahu wa Ta'aala* - has protected you from deviance, show your gratitude to Allaah - *Subhanahu wa Ta'aala* - by:

- 1- Acknowledging with your heart that the favor is from Allaah
- 2- Mentioning that favor upon your tongue, and
- 3- Using that which Allaah, - *Subhanahu wa Ta'aala* -, has given you in a manner that is pleasing to Allaahu - *'Azza wa Jall* -.

This is the way that we show gratitude for the virtues that Allaah has given us.

So us being upon the methodology of the Salaf - the way of the Sahaaba (companions) - we know that it is Allaah Who has guided us. And we state this verbally: **'It is Allaah Who has guided us.'** No matter who was instrumental in us coming to know about this methodology of the Salaf, at the end of the day, it is Allaah Who has guided you (and) given you the tawfeeq..." [Abu Yusuf Khaleefah's lesson **Don't Follow The Footsteps of Shaytan**; here is the URL of the audio: <http://salafyink.posterous.com/dont-follow-the-footsteps-of-shaytaan-by-abu>]

All praise is for Allaah for all blessings!

Here are more admonitions concerning the dangers of self-amazement, and its devastating consequences. **Aoodhibillaah!**

Haatim Al-Asam (*rahimahullaah*) said: "I do not know which of the two is severer upon the people, (seeking) to avoid **self-amazement** or **riyaa`**? Self-amazement is inside you and riyaa` enters into you. Self-amazement is severer than riyaa`, and their likeness is that of a mordacious dog with you in the house and another dog outside; so which of the two is more severe upon you? The one inside is the *self-amazement* and the one outside is the *riyaa`*." [Hilyatul Awliyaa: 8/76]

Imam ash-Shafi'ee (*rahimahullaah Ta'aala*) said: "If self-amazement is concealed within your deeds, then recall the One whose pleasure you are seeking, which blessings you desire, and which outcome you fear. The one who ponders upon this, his actions will become small in his presence." [Siyar A'laam Nubulaa: 10/42]

Imam Al-Fudayl Ibn 'Iyaad (*rahimahullaah Ta'aala*) said: "Had the innovator humbled himself to the Book of Allaah and the Sunnah of His Prophet, he would not have followed his innovation. But he is amazed with his views, so he follows what he invented." [AdhTadzkirah Fil Wadh, pg. 97]

Al-Fudayl Bin Iyaad also said: "Whoever avoids five (things), then indeed he is protected from the evil of the dunyaa and the aakhira:

- (1) **Self-amazement**
- (2) **Riyaa`**
- (3) **Pride/arrogance**
- (4) **Power**
- (5) **Fame.**" [Hilyatul Awliyaa: 8/95]

It was said to 'Umar bin 'Abdul-Azeez (*rahimahullaah*): When you die, we will bury you in the bedroom of the Messenger (*sallallaahu 'alayhi wasallam*). So he (Ibn 'Abdul-Azeez) said: "[That] I meet Allaah with every sin besides shirk is more beloved

to me than considering myself worthy of that." [Saydul Khaatir of Ibn Jawzee: page: 282]

Bishr Ibn Haarith (*rahimahullaah*) said: "**Self-amazement is that you consider your deeds to be many and make little the deeds of the people or the deeds of others besides yourself.**" [Hilyatul Awliyaa: [8/348]

Imaam 'Abdul-Ghaniy Al-Maqdisee (*rahimahullaah*) was asked: Why do you not read from other than a book? He said: "**I fear self-amazement.**" [Siyar A'laam Nubulaa 21/449]

Kab Al-Ahbaar (*rahimahullaah*) said to a man who came to him and was from those who sought after hadeeth: "**Fear Allaah! Increase upon what you already possess without (seeking) to be elevated in the gathering. And do not harm anyone, for indeed if your knowledge filled what is between the heavens and the earth alongside self-amazement, Allaah will not increase you in it ([i.e.in](#) this knowledge) except ignominy and deficiency!...**" [Hilyatul Awliyaa: 5/376]

Masrooq (*rahimahullaah Ta'aala*) said: "**It is enough as knowledge that a man is fearful of Allaah; and it is enough as ignorance that a man becomes amazed with his knowledge.**" [Akhlaaqul 'Ulamaa of Imaam Al-Aajuree: 1/70]

**Other Sources used:** SalafiCentre.com Website; SalafiTalk.Net Website

